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originates from Africa, possibly as one told by Negroes themselves. There are sharks in the Shatt el Arab and in the Karun River in Arabistan which occasionally take off the leg of a bather as far as eighty miles from the sea and the shark is far better known to the Iraqi than is the crocodile.

4. THE STORY OF THE PRINCE OF KERMANSHAH AND OF HIS MISFORTUNES

Peacock. Page 29, Line 25. 'A thousand peacocks.'

I think this bird is only included to give an exotic flavour to the feast. I remember once mentioning that I had shot and eaten peafowl in the Punjab, a statement which was received with much surprise and, I am afraid, some lack of belief, and on a subsequent occasion when someone was describing a feast one of those present shouted, 'Put in a peacock for the Sahib'. In India the peacock is not normally killed by Moslems on the grounds that it is a bird of Paradise. In Iraq, however, I do not doubt that the learned doctors of religion could give the answer straight away if asked. Pigeons which roost on mosques are exempt from molestation, even when destroying crops outside villages. There is incidentally a pretty Iraqi story which explains the large feet of a pigeon. It describes how the pride and arrogance of peacocks offended King Solomon, so to punish them he took away their feet and gave them the feet of the pigeons, that they might always be shamed by their smallness, while the peacocks' large and beautiful feet he gave of course to the pigeons.

5. THE STORY OF THE YOUTH JAMIL, THE SON OF A MERCHANT IN BAGHDAD

Page 43, Line 3. 'The City of Peace.'

Medinat es Salaam or 'City of Peace' is one of the names used in poetry for Baghdad. The city, when first built, was originally named Medinat es Salaam, but it appears that people persisted in referring to it as Baghdad, or Dad's Garden, from some older name for the site of the present city. Arabs love these poetical names, differing from those in normal use. Iraq is sometimes known as Bilad er Rafidain, or Country of the Two Rivers, Jerusalem (Al Quds or the Holy in

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103 Arabic) is sometimes known as Bet al Maqadas, or the Holy House.

Cousin. Page 44, Line 13. 'Has she a cousin?'

582 178 The right of a man to ask for his cousin in marriage is still maintained in the tribes. Should the girl or her parents not desire the marriage it may be necessary in some cases to compensate the man for the loss of his right. Family opinion is also a powerful factor tending to [619] force a man to marry his cousin. In spite of all this, however, the bulk of marriages are between different families, and a surprisingly large number of marriages would appear to be between different tribes. The railway is increasing this tendency, as a man gets employment away from home and frequently marries a girl in the area in which he is working. I remember meeting tribesmen driving lorries in Persia who expressed the desire to take back a Persian wife, but who were anxious about the reception she might meet at their homes. I am told that some did in fact do so, concealing the girls on their lorries when crossing the frontier at Khaniqin.

6. THE STORY OF THE LOST SOUL

Page 60, Line 17. 'A caravan from Persia carrying bodies for burial.'

764 788 The majority of Persians are of the Shia section of Islam, so wealthy families send their dead to Iraq for burial. The usual custom is for families to come on pilgrimage to the cities of Kerbala, Nejf, and Kadhimain, and to bring the body for burial at the same time. This is many months after the time of death, for Iraqi health regulations now ban the import of recently dead corpses. The body is therefore buried in Persia near to the place of death and dug up when in condition to travel. It is no uncommon thing in a Persian graveyard to see a wooden stretcher lying on top of a tomb to indicate that the family intend to send the body for bur...l in holier soil, though it appears that poverty or forgetfulness after the passage of months often interfere with the actual journey. However, the sight of Persian pilgrims putting a coffin on to the train at Maqil Railway Station is not an uncommon one. Should the family themselves not be able to travel they might have to rely on agents, but it would be the duty of the dead man's eldest son to go with the body if unavoidable circumstances, such as military service or the lack of a passport, did not make it impossible.

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deck cargo, and the goods would be liable to damage by rain or spray if otherwise packed.

13. The Story of Sheikh Mizeil el Qurnachi, a Man of a Noble Family, though His Land Was Poor

Page 185, Line 15. 'and ordered fifty mithkals of them.'
The mithkal is a small weight used by goldsmiths.

Page 188, Line 20. 'Take soldiers and go to Qasr Qurnachi.'
Qasr—castle. 'Qurnachi Castle.'

Page 191, Line 11. 'Can then the hawk fly without wings.'
I was told that this quotation was from a famous Arab poet, but regret that I was unable to place it, and nobody could remember the name of the poet. The quotation as put into the mouth of Sheikh Aqab is particularly apt, as Aqab, though its literal translation is 'eagle,' is a name often given to hawks.

Page 198, Line 24. 'She was clad in an ataq and bag trousers.'
The ataq is a kind of blouse.

14. The Story of Daoud the Camel and of his Misfortunes

Page 204, Line 4. 'The Shammar of the Jezira.'
The area in Mosul Liwa which lies to the west of the Tigris, that is, between the Tigris and the Euphrates, is known as the Jezira, or Island. The Shammar in this area are the famous tribe of the late Sheikh Ajil el Yawar.

15. Between Truth and Falsehood Lie Four Fingers

Page 214, Line 14. 'The name of this girl was Leila for she was born in the night.'
Leila, 'Night,' is a popular girl's name in South Iraq. I do not think it is restricted only to those girls born at night.